

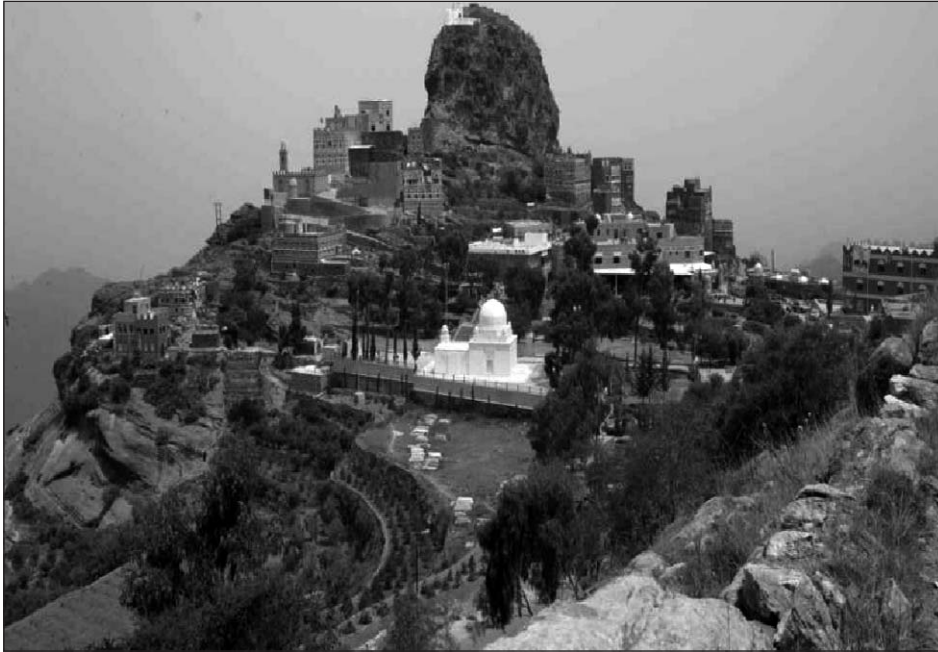
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Verily We have brought the Truth to you; but most of you have a hatred for Truth. What! have they settled some Plan (among themselves)? But it is We Who settle things. Or do they think that We hear not their secrets and their private counsels? Indeed We do and Our Messengers are by them, to record. Glory to the Lord of the heavens and the earth, the Lord of the Throne of Authority. He is free from the things they attribute to Him.

# AZAD

Issue No. 43

July 2008



## All change at the Manakha Junction

### Journey to Yemen 9th-16th February 2008

**A** group of about 40 travellers made a journey to Yemen to perform the ziyaraat of Seydna Hatim Bin Ibrahim Saheb. They were joined by Aziz and Mumtaz Mamuji from Kuwait. This Regional Committee initiative was coordinated between three different countries: Hassan Hamdani in Canada, Aziz Mamuji in Kuwait and members of the UK branch of the RC. We are indebted to Hassanbhai and Azizbhai for all their efforts in making this trip possible.

So, with everything in place, the intrepid travellers journeyed with faith in their hearts, belief in their souls and food in their bags. Read the account of their memorable trip.

A party of 38 from UK left Heathrow for the long awaited trip to Yemen. Some old friends, some renewed acquaintances and new friends - ages ranging from 80's to 15/16.

We arrived in Sana'a, the capital city of Yemen and base for the duration of our stay. We settled ourselves into the hotels for a few hours rest and, not wanting to waste a single moment, set off by coach for sight-seeing tour of the city. Sana'a means 'fortified place' and is situated in a mountain valley. The old city of Sana'a was declared a World Heritage City by the United Nations in 1984 and contains houses which are more than 400 years old, built of dark basalt stone and decorated with intricate frieze work.

The old city is surrounded by well preserved ancient clay walls and the entrance to the city is through the 1000-year-old Bab al-Yaman (Yemen Gate) with one of the largest preserved medinas in the Arab World. The central market, Souq al-Milh (Salt Market) has about 40 small souqs, each specializing in one product. This was pure heaven ..... women and shopping do go together! The stalls displayed the usual wares found in Arabic countries - semi-precious stones, jewellery, spices, dates, clothes, silverware, pottery, attar, bukhur, etc. ...*continued on page 2*

## Great North Run

*This event happened last year, but we feel it's worth the wait to celebrate Sabina's great run.*

**S**abina Dungarwalla from Spalding, Lincolnshire completed the Great North Run in Newcastle on Sunday 30th September 2007. Over 49,000 people took part in the race and Sabina came 23162nd in a time of 2 hours and 20 minutes. Over £400 was raised for the Stroke Association, this charity was chosen because her Nanajan (the late Fazlehusein Fidahusen Tijoriwala) passed away from a stroke on 26th December 2004. Thank-you to all community members who helped her raise money for this cause.

Hanifa Dungarwalla  
Peterborough, UK



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**continued from front page...** Yemen is noted for its pure honey. It is very expensive - approx. £40 plus for a small bottle and purchased from specialist shops. Too pricey for the locals so the supermarkets stock honey from Saudi and Germany!



Within the old city lies the majestic seventh century al-Jami'al-Kabir - The Great Mosque - which is the largest Mosque in Sana'a, and one of the oldest in the Muslim world, constructed in the lifetime of the Prophet.

On Monday 11 February 2008, fully rested, we set off at 7.30am to perform our first and perhaps the most eagerly awaited Ziyarat of Syedna Hatim Bin Ibrahim Saheb. R. A. 3rd Dai in Al-Hutaib village. Our drive through the mountain villages southwest of Sana'a was both spectacular and picturesque. As we approached the Haraz district, we finally arrived at the town of Manakha, a distance of 120 km from Sana'a and approx. 4 hours drive. From here it was only a matter of a few miles and a few minutes to our final destination. We were all very excited. The area's scenic beauty was just breathtaking.

As we approached the town centre, the driver of the coach was told by the head "honcho" of the town I guess, that he would not be able to drive the coach through the narrow streets of the town. The driver disagreed. " But I have 30 years driving experience and I can do it" he responded. By the way the coach driver was right, he probably could have managed to negotiate the streets.



Serious negotiations were now taking place. Several hired cars scurried along to transport as many of us as possible until finally about eight able men were left to organise transportation to Hutaib. It was suggested some of us walk (about an hour) whilst others felt that we could all fit in one car. Surely this was a joke, I thought? Now seriously, how can you possibly squeeze eight, yes eight in a battered twenty year old Peugeot estate car? Surely there is no way it could have taken the weight. Even the driver kept repeating "no good, no good". As six of us struggled to squeeze in, common sense finally prevailed and a second car was hired.

As we ascended towards Hutaib, after a good fifteen minute uphill drive, I remembered someone suggesting that we walk from Manakha. Believe me, it would have tested the stamina of even the fittest in our group. As our car ascended, the picturesque village of Al Hutaib was in sight. Sayedna Hatim's Roza was before us. This was a very moving moment for everyone. We were now able to perform the Ziyarat. All in all a very heartwarming experience.



Located on top of the highest peak of Al Hutaib is a little masjid of Syedna Hatim, who retired here for solitude and to perform Zohor namaaz. This small masjid now fortified and whitewashed beckons to all to climb. In spite of its arduous peak, many of us took up the challenge to negotiate the vertical climb all the way to the top. The view from the top was spectacular. Indeed one could easily while away the hours, soaking up the beauty and enjoying the solitude.

Our travels outside Sana'a took us to various places further inland including Jibla for the Ziyarat of Moulatena Hurratul Maleka Arwa Binte Ahmed Saheb R.A. and to Tayyeba in Hamdan for the Ziyarat of Syedna Yusuf Najmuddin Saheb Ibne Suleman R.A. 23rd Dai. As a result of restrictions placed

by certain governorate within Yemen for reasons of safety, we were thus unable to perform some of the Ziyarats we had originally planned.



The Yemeni's are a proud and friendly race. As for Yemen, this is an amazing, nearly medieval Arab society. Mountainous terrain, arid landscape and extraordinary fortified mud houses perched on mountains - unfinished houses in order to avoid paying taxes. There is a lot of poverty as was evident while travelling through the villages. It makes one wonder how the people survive.

The excursions were full of fun and frolic with murasyas and antakshri. Of course we all know that Bohras are famous for their love of food and the SUCCESS of this trip was entirely due to the variety of 'KATAK BATAK', which was in plentiful supply!

The whole trip was very fulfilling. We will always cherish the memories.

On our return to Heathrow, we were pleasantly surprised to be greeted with saakar/chocholates and attar courtesy of Shamma and Jumana Vanat, who had come to welcome Abbas. Thank you both so much.



Finally our appreciation goes to Haki, Fazlehusein Bhai and Khatija Bahen for the initiative and effort in organising this trip. Also our thanks to all our fellow companions who undertook various responsibilities in Sana'a - not forgetting Mr Husain our guide (and Father and Mother Kapasi's adopted son!). Blessings and Regards

**Mukhtar and Kulsum Jivanjee**

# Pictures from the Yemen Trip - February 2008



No trip would be complete without a birthday party - we celebrated two! Fajjubhai's 'cake' and Kulsum's 'naryal' but without the naryal. Everyone singing in perfect harmony 'Jiyo hazaro saal, happy bird-day to you ...', in typical Bollywood fashion.

The Rock Palace, Kawkaban



The Jambiya, Yemeni dagger, at one time was worn as a symbol of manhood but now is worn as a fashion accessory by males from 14 years old upwards. The dagger is always worn in an ornamented wooden or leather sheath tucked into the front of the belt.



Our Guide Mr Husain spoke good English and was able to impart the history of the places visited and gave us detailed printouts.



Enjoying a welcoming cuppa at the Kawkaban Hotel with all mod-cons!



Cliffs and caves, Shibam

Qat' is embedded in the Yemeni culture. Nearly everyone in Yemen, men and women, chew the 'qat' leaves, which is a mild narcotic. One sees them with carrier bags full of qat leaves, stuffing their mouth until the cheek looks like a puffer fish, savouring the juice. It is quite a hilarious sight.



# Queen Arwa al-Sulayhi

## 444-532 A.H. / 1048-1138 A.D.

(Excerpts taken from Wikipedia)

**A**rwa bint Ahmad bin Muhammed bin Al-Qasim al-Sulayhi—also known as Sayyida Hurra, Hurra-tul-Maleka and the Little Queen of Sheba—was the ruler, first through her two husbands and then alone, of Yemen for over 50 years, from 1067 until her death in 1138. She was the greatest of the rulers of the Suleihid Dynasty and was also the first woman to be accorded the prestigious title of *hujja* in Isma'ili branch of Shi'a Islam.

The career of the queen Sayyida Hurra is a unique instance of its kind

in the entire history of medieval Islam, for she exercised the political as well as religious leadership of Sulayhid Yemen; and in both these functions she was closely associated with the Isma'ili Fatimid dynasty.

Was it so unusual for a woman to be given this kind of power and control? Not in Yemen where the memory of the legendary Queen of Sheba reminded people of an ancient age when women could rule. In more recent history, two other women had ruled as well. Their royal titles had been *al-sayyid-al-hurra*, "The noble lady who is free and independent; the woman sovereign who bows to no superior authority."

Now it was Queen Arwa's turn. She was the second queen to rule Yemen after Queen Bilquis, who was reputedly known as the Queen of Sheba, who ruled Yemen in biblical times (King Solomon's time).

Queen Arwa held court for half a century until she died at age ninety-two. During her reign she achieved respect and influence far beyond that of her two husbands.

Queen Arwa was born in 1048 in Haraz, which was the heartland of Isma'ilism in



Yemen. She was the niece of the then ruler of Yemen, Ali al-Suleihi, of the newly established Suleihi dynasty. Orphaned at a young age she was brought up in the palace at Sana'a under the tutorship of her formidable Aunt, Asma al-Suleihi, co-ruler with, and wife of, Ali al-Suleihi. In 1066, at the age of 17 she married her cousin Ahmad al-Mukarram al-Suleihi and was given the city of Aden as her dowry. With him she had four children two boys who died in their childhood, and two girls. She was extremely beautiful, highly intelligent and well learned, having a great memory for poems, stories and historical events. She was very knowledgeable on the sciences of the Qur'an and the hadith.

Following the death of Ali al-Sulayhi in 1067 Arwa's husband Ahmad became the ruler of Yemen. But he was unable to rule as he was bedridden due to his paralysis and gave all of his power to Arwa. One of her first actions was to move the capital

from Sana'a to Jibla in order to be in a better position to destroy Sa'id ibn Najjar and thus avenge her father-in-law's death.

This she managed to do by luring him into a trap in 1088.

After the death of Ahmad, she was encouraged by Al-Mustansir to marry her late husband's cousin, Sabah ibn Ahmad. This she reluctantly did in 1091 in order to remain in power, but she probably did not

allow the marriage to be consummated. She continued to rule Yemen until Sabah died in 1101. From that time on she ruled alone.

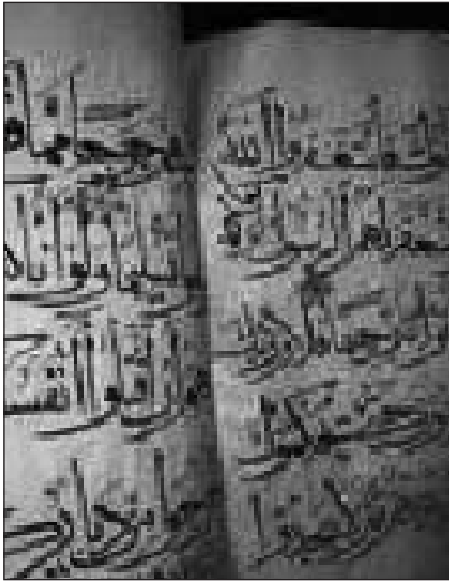
Arwa was given the highest rank in the Yemen *da'wa*, that of *hujja*, by Fatimid caliph-Imam al-Mustansir in 1084. This was the first time that a woman had ever been given such a status in the whole history of Ismailism. She was also officially put in

charge of the affairs of the Ismaili *da'wa* in western India by al-Mustansir. The Sulayhids had evidently with the approval of the Fatimid *da'wa* headquarters supervised the selection and dispatch of *da'is* to Gujarat in western India. Queen Arwa now played a particularly crucial role in the Fatimids' renewed efforts in al-Mustansir's time to spread Ismailism on the Indian subcontinent. As a result of these Sulayhid efforts, a new Ismaili community was founded in Gujarat by the *dais* sent from Yemen starting around 460/1067-68. In the time of Queen Arwa, due to the close ties between Sulayhid Yemen and Gujarat, the *Tayyibi* cause was upheld in western India, which was eventually to account for the bulk of the *Tayyibi* Ismailis, known there as *Bohras*.

In the 1094 Ismaili schism Arwa supported al-Musta'li to be the rightful successor to al-Mustansir. Due to the high opinion in which Arwa was held in Yemen and

western India these two areas followed her in regarding al-Musta'li as the new Fatimid Caliph.

In 1119 Najib ad-Dawla, an envoy of the Fatimid Caliph al-Amir, was sent to Yemen



### Queen Arwa's Qur'an

to take over her realm. Arwa however had the support of both the amirs and the people and she forced Najib to withdraw. This caused the relations between Arwa and the Caliph in Cairo to become estranged. This manifested itself when, on the death of al-Amir in 1130, she supported the candidacy of his infant son, al-Tayyib, as opposed to al-Amir's cousin, al-Hafiz, who was recognized as the rightful Caliph in Egypt and Syria. Her enemies in Yemen in turn gave their backing to al-Hafiz but they were unable to remove Arwa from power. From that time until her death, the aged Sulayhid queen made every effort to consolidate the Yemenite da'wa on behalf of al-Tayyib; and al-Dhu'ayb and other leaders of the da'wa in Sulayhid Yemen, henceforth called al-da'wa al-Tayyibiyya, collaborated closely with her. It was soon after 526/1132 that Arwa declared al-Dhu'ayb as al-da'i al-mutlaq, or da'i with absolute authority. Having earlier broken her relations with Fatimid Egypt, by this measure she also made the Tayyibi da'wa independent of the Sulayhid state, a wise measure that was to ensure the survival of Tayyibi Ismailism after the downfall of the Sulayhid state. This marked the foundation of the

independent Tayyibi da'wa in Yemen under the leadership of a da'i mutlaq, a title retained by al-Dhu'ayb's successors.

It is, however, the belief of the Tayyibis that al-Tayyib survived and went into concealment; and that the imamate subsequently continues secretly in his progeny, being handed down from father to son. The da'i mutlaq is now in fact empowered to conduct the da'wa activities on behalf of the hidden Tayyibi imam.

Dawah - is an Arabic term meaning "invite" or "invitation". Dawah is often referred to as the act of "preaching Islam". A Muslim who practices dawah, either as a religious worker or in a volunteer community effort, is called a Da'i. A da'i is thus a person who invites people to understand Islam.

Hurra-tul-Maleka - Arwa bint Ahmad bin Muhammed bin Al-Qasim al-Sulayhidied in 532/1138, after a long and eventful rule. Her death marked the effective end of the Suleihid dynasty. A most capable ruler, Queen Arwa occupies a unique place in the annals of Ismailism, not only because she was the sole woman to occupy the highest ranks of the Ismaili da'wa hierarchy and to lead the Yemenite da'wa in turbulent times, but more significantly because she in effect was largely responsible for the founding of the independent Tayyibi da'wa,

which still has followers in Yemen, India, Pakistan, and elsewhere. The Queen's devotion to Isma'ilism and the cause of al-Tayyib found its final expression in her will in which she bequeathed her renowned collection of jewellery to Imam al-Tayyib.

Arwa remained in power until her death in 1138. This remarkable Isma'ili Suleihid woman of the medieval Islamic world was buried in the mosque of Dhu Jibla that she had erected herself. Throughout the centuries, Arwa's grave has served as a place of pilgrimage for Muslims of diverse communities; the pilgrims not always being aware of her Ismaili Shi'i connection.

The Queen Arwa University in Sana'a is named after her. In Sana'a Arwa had the grand mosque expanded, and the road from the city to Samarra improved. In Jibla she had a new palace and the Queen Arwa Mosque constructed. The Palace apparently contained 365 rooms and the queen slept each night in a different room to foil her attackers. She improved the economy, taking an interest in supporting agriculture. She is also known to have built numerous schools throughout her realm. The town of Jibla became famous as a scholastic and intellectual center for many centuries. One of the famous schools of Jibla is still functioning as one of the auxiliaries of the Queen Arwa Mosque.

**Kulsum Jivanjee**



**Queen Arwa's Tasbih**

# So you think you're safe?

## Syedna Saheb is now officially one of the most powerful man in the world

**M**embers of the Reform Movement will be aware of the fight to prevent Canada's Bill S13 from become an Act of Parliament. Reformists from all over the world mounted an impressive case against why Seyeda Saheb should be the Sole Corporate. In essence this would mean that he was the sole custodian of all Dawoodi Bohra assessts and able to dispose of these as he wishes. All control of properites in the name of Dawoodi Bohra throughout the world would be in his name and his name alone.

Fortuantely, this Bill did not get passed because the Pariliament was dissolved due to elections during the time the debate was taking place. To refresh readers' memories extracts of the debate in Pariliament on Bill S13 is presented below.

### Canada and Bill S13

In summer 1992, a notice by the Clerk of the Canadian Senate appeared in various Canadian Newspapers advising the citizens that the Sayedna had petitioned to the Senate to pass an Act (Bill S-13) to incorporate the Dai al-Mutlaq as a corporation sole in Canada.

Among other things, the Sayedna through his Canadian lawyers, Borden & Elliot asserted:

*"That, for the continuing and better control and guidance of the administration and management of those assets, funds, properties, investments and other affairs in Canada, it is desirable that the Dai al-Mutlaq be incorporated in Canada as a 'Corporate sole' with perpetual succession."*

A corporation sole is a corporation consisting of one person only, usually a person of high office who together with his successors in his office is incorporated by law. In this way, the officer obtains the

legal capacities and benefits of a corporation which, as a natural person, he would not otherwise enjoy.

### Some excerpts from the debates of December 3, 1992:

#### Senator Gigantes:

*"This is a weird, contentious, querulous sect from Bombay. It is proposed in this Bill that the tyrannical and much opposed leader of this sect be recognized by the Senate of Canada as a corporation sole, to be able to handle money of this sect without any control by a board of directors. Why? Because he has paid a fat fee to a Tory lawyer in Toronto, who happens to know the Leader of the Government, who has asked Senator Atkins to push this thing on us."*

*"They fiddle, while Rome burns, doing favours for dubious characters, for dubious clients of dubious Tory lawyers, instead of dealing with more important issues. They want us to send this bill to a committee, taking up the time of senators and Parliament and wasting money in order to do a favour for somebody whom half of his followers (question the system he presides over)."*

#### Opposition Senator Corbin:

*"I have even greater and more serious reasons for opposing this group. I will fight them to the end."*

### Excerpts from the debates of December 14, 1992:

#### Senator Gignates:

*"Large quantities of evidence has been sent to us in the form of respected publications in India and Pakistan which have reported on this Dai al-Mutlaq and the things he has been doing."*

*"In principle, we should not touch with a barge pole a controversial institution that is bitterly divided. We are talking about a kind of religious mafia. Those who are sending letters to us are alleging that the Dai al-Mutlaq has taken control of properties accumulated by chapters of this brotherhood and is now administering them without giving an account to any of the people who put up their money to build the community centres and so on."*

*"Those people are protesting against this undemocratic, tyrannical and arbitrary rule by this one person (and his priesthood) who in interviews has said he considers himself to be God, no less. In one interview he watered it down and said that he was equivalent to God. If he is God or the equivalent he certainly does not need the Canadian Senate. He should be able to arrange things the way he wants."*

*"Why should we give the imprimatur of the Senate to somebody who is not even a Canadian citizen, who will have the right to administer property here in Canada, property accumulated by people who are Canadian citizens, and who will probably be able to take this property out of the country, to the detriment of those citizens, to the detriment of Canada, and, in a small way, to the detriment of the Canadian dollar?"*

### The UK situation

Unfortunately for Dawoodi Bohras around the world, unknown to us, Seydna Saheb succeeded in gaining the status of Sole Corporate in England. This now means that **all** properties and community assets belonging in the name of Dawoodi Bohras can now be managed, run and disposed of by the Seydna. In effect, he owns them.

In the UK the properties owned by the 1986 Bohra Reformist Trust are secure because the Trust is independent. This

means that Seydna cannot touch them, take them over or call them is own.

This is not some fantasy. Jumaat properties in East Africa have been taken over by Seydna who has claimed to be the Sole Trustee of all assets and properties of Dawoodi Bohra community. Unfortunately Courts in Kenya have upheld his claim. Currently Udaipur Reformists are fighting to save their properties in Courts in India.

The Dawat-Hadiyah (England) Act 1993 (an actual Act of Parliament with little recourse to revoke it) is reproduced below. Take time to read it, digest it and then consider the implications for all Bohras, including Reformists.

## **Dawat-e-Hadiyah (England) Act 1993 (c. x)**

An Act to incorporate the Dai al-Mutlaq as a corporation sole; and for related purposes. [1st July 1993] WHEREAS His Holiness Dr. Syedna Mohammed Burhanuddin is the fifty-second incumbent in the office of the Dai al-Mutlaq, having been duly appointed by an act of designation in accordance with the canons and principles of the mission known as Dawat-e-Hadiyah:

And whereas the Dai al-Mutlaq is the supreme head of Dawat-e-Hadiyah and its people professing Islam distinguished as the Shiah Fatimi Ismaili Tayyibi Dawoodi Bohras known as the Dawoodi Bohra Community:

And whereas Dawat-e-Hadiyah promotes and fosters the interests of the Dawoodi Bohra Community:

And whereas the principles and tenets of Dawat-e-Hadiyah require that the Dai al-Mutlaq hold, control, administer and protect all properties and institutions of Dawat-e-Hadiyah and all such properties and institutions of the Dawoodi Bohra Community as are dedicated for the purposes of Dawat-e-Hadiyah and are recognised as such by the Dai al-Mutlaq:

And whereas it is expedient that, for the purpose of holding property in England and Wales and related purposes, the Dai al-Mutlaq be incorporated as a corporation sole:

And whereas it is expedient that the other provisions of this Act be enacted:

And whereas the objects of this Act cannot be attained without the authority of Parliament:

May it therefore please Your Majesty that it may be enacted, and be it enacted, by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:-

### **1. Short title**

This Act may be cited as Dawat-e-Hadiyah Act 1993.

### **2. Incorporation of Dai al-Mutlaq**

The person who for the time being holds the office of the Dai al-Mutlaq shall be a corporation sole by the name of the Dai al-Mutlaq with perpetual succession and the powers conferred by this Act; and references to the Dai al-Mutlaq in the following provisions of this Act are, except where the context otherwise requires, references to him in his corporate capacity.

### **3. General powers of Dai al-Mutlaq**

The Dai al-Mutlaq shall have the capacity-

1. to acquire and hold any property whether situated in England and Wales or in any other part of the world with full power to manage, sell, mortgage, lease, exchange or otherwise deal with, divest or dispose of the same;
2. to sue and be sued;
3. to enter into contracts or other legal engagements;
4. to do all such other acts and things as may be necessary or expedient for, or incidental to, the performance of the functions of the office of the Dai al-Mutlaq.

### **4. Vesting of property**

All property in England and Wales to which, immediately before the commencement of this Act, His Holiness Dr. Syedna Mohammed Burhanuddin was entitled in his capacity as the Dai al-Mutlaq, and all rights, liabilities and obligations having effect under the law of England and Wales to which he was then entitled or subject in that capacity, are without further assurance hereby transferred to the Dai al-Mutlaq.

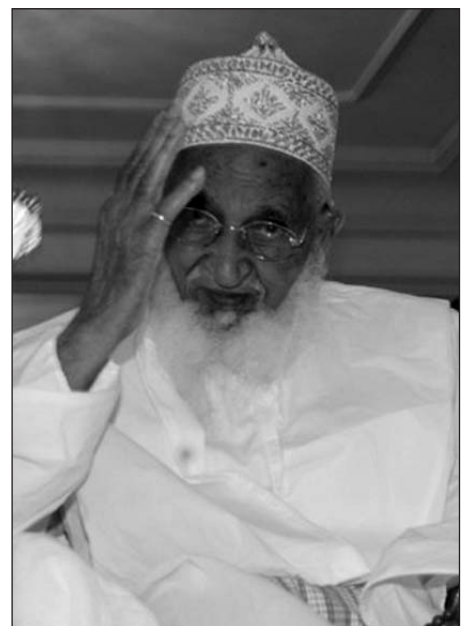
### **5. Reference in deeds to Dai al-Mutlaq.**

Where after the commencement of this Act a conveyance, transfer, deed or other document in respect of any property in England and Wales refers to the Dai al-Mutlaq, it shall be deemed to refer to him in his corporate capacity unless it expressly provides that the reference is to the Dai al-Mutlaq in his personal or individual capacity.

### **6. Restriction on use of property.**

No property or income of the Dai al-Mutlaq shall be used for any purpose not directly related to the functions of the office of the Dai al-Mutlaq.

This Internet version of the Dawat-e-Hadiyah (England) Act 1993 (c. x) has been reproduced from The Stationery Office Limited and is subject to Crown Copyright protection.



# Dawoodi Bohras in Kuwait

**Kuwait Times**

**"Bohras: Sunni perspective"**

**October 17, 2007**

**By Ahmad Al-Khaled,  
Staff Writer**

KUWAIT: Sunni cleric Sheikh Mohammad Al-Hamoud, who is a member of the Jamiyat Ahiya Al-Torath, a local Salafist organization, spoke to Kuwait Times about the Bohra religion and some of the practices which separate it from the mainstream Muslim community.

Last week, the Municipality denied a request made by the government on behalf of local Bohras, who number somewhere between 25,000 to 50,000, to be allocated government land to build a house of worship. The request to build a Bohra place of worship raised a controversy, with Islamists arguing that the request should be denied based on the fact that no Kuwaiti nationals were members of the Bohra sect as well as the fact that residents in Ardiya opposed the building in their area. The unspoken reason for the opposition was more than likely based on the fact that local Muslims do not believe Bohras to be a legitimate sect of Islam. Bohras (which is linguistically traced to the Gujarati word meaning 'to trade') have roots in Gujarat, India where they were converts to Ismaili Shiism. In the eleventh and twelfth centuries, they broke from the branch following the Fatimi Tayyibi dawah of Yemen. They then broke into several offshoots on multiple occasions and came to be known as Aliyah Bohras, Dawoodi Bohras, Jafari Bohras and Sulaymani Bohra among others.

Bohras believe in seven pillars of their religion and not the five pillars of Islam which are mentioned in the Holy Quran. The first and most important of their seven pillars is that of walayah, which is love and devotion for Allah, the Prophets, the Imam, and the da'i.

Sunni Muslims do not believe in the worship of any God but Allah and do not call on followers to devote themselves to anyone but Allah. Sheikh Mohammad said the group has historically brought with it "a lot of movement that has harmed Islam in the past and present". "The Ismailia sect, which Muslim scholars believe is a sect which has strayed, believe in an imam who is without sin," he said. This belief is contrary to the belief of Sunni Muslims that only the Prophet Muhammad (PBUH) was sinless. "They believe the imam is a descendant of Imam Ismail bin Jaafar," he added.

Notably, the current da'i or leader of the Dawoodi Bohras, Sayyedna Mohammad Burhanuddin, is 52nd in a long line of da'i mutlaqs which can be translated to 'absolute preacher or summoner'. He is revered for his supposed ancestry and position which is contrary to Sunni beliefs, which do not allow religious reverence for anyone but Allah.

Sheikh Mohammad stated that the Bohras believe, "Whomever does not know the Imam of his time will die as a non-believer and non-Muslim." This belief flies in the face of Sunni Muslim beliefs which do not require reverence for imams or any religious heads as a prerequisite for being a Muslim. "They do not pray in Sunni or Shiite mosques (because) either they do not believe we

are Muslims or they do not believe these are legal mosques," the cleric said.

Notably, among differences in Islam and Bohra beliefs is their belief in reincarnation. On Bohra beliefs on reincarnation, Sheikh Mohammad said, "If someone is righteous and he dies, Bohras believes his spirit will live on in another person." As to the possibility of Bohra building a place of worship in Kuwait, Sheikh Mohammad summed up the issue stating: "If these are their beliefs, then we should not help them build a temple because this is opposite to Islam and there are fatwas forbidding this." Specifically, he noted that a fatwa was issued by a religious committee in Saudi Arabia. "Their belief is a mixture of philosophy, interpretations, and Shiite practices," he said.

Huthayif Yusef, a spokesman of the local Bohra community, refused to comment on any of the topics discussed in this article.

**"Awqaf freezes Bohra mosque project after furore"**

**Oct. 22, 2007**

**By A Saleh and B Izzak,  
Staff Writer**

KUWAIT: The government yesterday succeeded in defusing a fierce confrontation with lawmakers today after the Ministry of Awqaf and Islamic Affairs asked the Municipality to freeze its earlier request to allocate a plot of land for Bohras in Kuwait to build a mosque until proper measures have been set to regulate the matter.



# Marriage Bureau

**M**y name is Nasreen Rajabali. About 3 years ago I was given a responsibility to look after the marriage bureau in England. I have since managed to establish contacts with Udiapur and Malegoan where we have representatives who help young people find their respective partners.

People have contacted me from America, Dubai, India, Thailand, Canada and from Bohras in UK seeking partners. The only way I could help is to have as many eligible people from England as possible sending me their information. The best way for the marriage bureau to work is for me to have as many contacts as possible so I can find suitable partners.

This is how I work:

Your information is confidential

When you send me an email asking me to help, you will need to send me your

- full name
- your contact email address which is

used at all times and contact phone number

- your family information and where you are from
- a recent photo of you

I then file this information.

When I have any enquiry I go through my files and then decide according to age to whom I should send this information to.

I ask the girl and the boys concerned if it is OK for me to exchange their email address. Once I have consent I then pass the information. I have promised all parties that I will not be biased towards anyone. I will send each others information simultaneously. It is only fair to do that and at this point I do not make any other decisions.

Once that has happened and both parties have received information they had provided about each other and I do not get involved.

The only time I **MUST** know is when either party is going to commit themselves so that I can delete their information from my files. From this stage onwards it is the **family's responsibility** to get to know about the opposite party and find out anything they want before committing themselves. **I do not take any responsibility on this matter.**

However, if they decide to talk to someone else I will help them with other candidates. But I do not need to know any other information as to what happened.

I would like to encourage our youngster in UK to come forward. This information is completely confidential. I do not forward any emails to any one without your permission. So, if you are looking for a life partner and need some help and support then please do contact me. My email address is: nasreen@mehndidesign.co.uk.

**Nasreen Rajabali**  
Birmingham, UK

## The Dawoodi Bohra Ladies Achievement Awards

23rd November 2008

*For the first time in our history, we are celebrating the achievements and individual efforts of the WOMEN in our community.*

*The different categories are: Best Sister award, Young Achiever Award, Community work Award, Business Woman award and many others*

*Nomination forms will be posted out shortly!*

*Ladies ...this is your day! Make it special!*

# The grand old man of the Reform Movement

The late Mr. Gulam Abbas Rajbhai Kapacee

**A**bbasbhai was born in India in 1911 and by all accounts his life has been rich and full. He came to Uganda at the age of 14 to join his father who was already in Uganda. His father fell ill and Abbasbhai returned to India with him. At the age of 30 he got married and came back to Uganda where he started a mobile cinema business. He showed films in some of the most remote parts of Uganda in the days when films were often seen outdoors and were a real community event for the whole town or village.

In the late 1940s he started a partnership venture with the late Mr Lukmanji Kaderbhai and late Mr. Hassanali Valiji in manufacturing steel trunks and in the glass business. Unfortunately in the early 50s this business on William Street, Kampala, was burnt down in a fire. Not to be defeated the partners started their business in another location. This business flourished and became well known as Hatimi Glass. He was known to leave his house in the early hours of the morning, sometimes at 3.00am to go to the workshop and develop new inventions for the business. He was a gifted inventor and engineer despite having no qualifications.

Whilst pursuing his business career, raising a family of six children and looking after his wife and mother, he was actively engaged in the

community. When in 1964 Kothar sent a new constitution for all Dawoodi Bohra Jamaats in East Africa he was the President of the Kampala Jamaat. Kampala Jamaat was not favourable to the new constitution because it was authoritarian and would have deprived the community of its welfare work. At that time it was actively helping those in need and its work included providing free housing, scholarships, support for healthcare bills, education for orphans and others and even interest-free loans to set up new businesses.

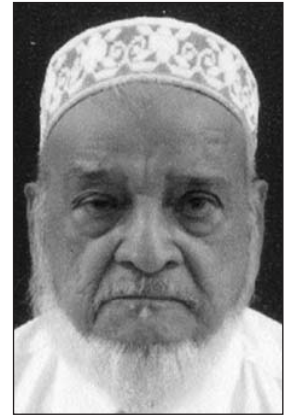
The Kothar, instead of negotiating the proposed constitution, decided to use the courts to enforce it on the Jamaats. Several cases were filed against the Jamaat in the name of Abbasbhai because he was the President of the Jamaat. The Kothar tried to intimidate Abbasbhai into submission and as an ultimate means they served him with a notice of Excommunication. Despite this heavy threat Abbasbhai did not consider stepping down as President and continued to defend communal interests in the court cases. Fortunately for the community, Kothar did not succeed in any of the cases it had instigated. When Idi Amin expelled all Asians from Uganda Abbasbhai moved to India and settled in Bombay in Kandiwalli Colony. The Colony is 100% Bohra occupied and for six years he and his family suffered the horrific consequences of Baraat. Despite the atrocities of Baraat his house was always full of visitors, some of whom went to

him for financial assistance. No-one was ever turned back empty handed from his house.

He lost his wife and daughter when he was living in Kandiwalli. After losing them he came to the UK for a short stay.

After a couple of years in UK he returned to India. Whilst in the UK he was recognised by the community as a highly respected elderly person who was very keen in the affairs of the community, very religious and a very experienced person. At communal functions his presence was always felt.

He returned to India from the UK where he made a number of substantial donations. He then went to the USA to attend his grand daughter's wedding where he fell ill and passed away. He lives behind his sons Shabeer and Hakim and his daughters Sakina and Maryam. He lost his son Kayam in an armed robbery in Kampala during the Idi Amin expulsion time. The dignity with which he took his personal losses was remarkable. He died at the age of 97. The community has lost a hero.



**In the last issue of AZAD we stated Reformist family members who went to pay their respects to the family of Ashiq Hussein in Bolton, whose mother, Rubabbai Mohammedali, passed away, were told to leave his house. Ashiq informed AZAD this was not the case and that the family was indeed welcomed to stay.**

Following this incident, **Nasreen Rajabli** has been moved to write to AZAD expressing her views on the matter.

When my kaki (who was like my mother) passed away, I went to her house to pay my respect and was told to leave. I want to tell people what happened on that day and how I feel about that.

I came to England in 1976 from Pakistan. Until I arrived in England I had no idea that Bhoras were divided in 2 groups. As time passed I learnt about the atrocities people of Uganda and other part of the world had encountered by Bhora mullas. I began to move toward reformist thinking. I found this way of thinking logical.

I believe now that it was Allah's blessing on me and my family that we come to England and were given a chance to choose the right path of Islam.

My kaka Ibrahim Yusufali and his family succumbed to orthodox Jumaat a few years ago. When they crossed over I was very upset because my kaka was like my father. He was very ill at the

time and I was worried that I may not be able to see him or attend his funeral. My cousin brother Ashiq Hussein (his son) had promised me that no such thing would happen and that this was only in our minds. No-one stops anyone from attending funerals.

When my kaka died my family were able to attend the funeral I was content that at least Allah has guided these people to some sense now. We thanked Allah for this and prayed that this activity continues.

My kaki died on 12th of June. The call came at 6am and 6.45am we left in 2 cars to Bolton, to be with our brother to share his loss.

My cousin Ashiq was not home when we got there and after paying our condolences to his wife we waited for his return from hospital. When he arrived he told my brother Shabir that the Amil had told him that we could not attend my kaki's funeral. Ashiq said that he tried to convince the Amil but did not succeed. He asked my brother Shabir to leave without any fuss - he wanted to bury his mum without any problems.

My brother agreed but I was furious. As soon as I found out that I was not allowed to attend my kaki's funeral, I got up to leave. For me, this was like a house of slaves and whilst people owned it and lived there they could not make decisions. Their lives were ruled by someone they did not even know.

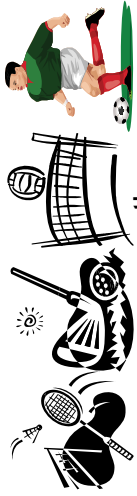
My anger was justified. I saw my cousin brother and uncles whispering among themselves in the house. These are the people who have always been welcomed in our community events without prejudice.

I commented that many of those present had said to me that they would fight from the inside and that was the way forward. I asked what difference had they made so far? It seemed they were being controlled by others, like puppets, and were unable to stand up for justice and truth.

Before we left I called for Ashiq, I reminded him of our conversation two years ago when I had told him that one day the Kothar will separate us. They will come between our families and destroy our relationship. I said I was sorry that I cannot be with him to share his grief and to comfort him. I was amazed that he did not look up once and said, "Ben I am sorry that you cannot attend mum's funeral".

I have heard many stories about being rejected by the orthodox brothers and sister, but until now I had not experienced it. I tell you it hurts very much.

I want to ask the leader of the Dawoodi Bohra Jumaat Mullana Burhanuddin Saheb where is the justice in stopping families from attending the funerals of loved ones? What right do you have to do this?



# SPORTS DAY 10<sup>th</sup> August 2008

Organised by DBRJ (UK)

**Entry closing date 1<sup>st</sup> August 2008**

**Venue:** Cocks Moor Woods Leisure Centre  
**Address:** Alcester Road South, Kings Heath, Birmingham B14 6ER  
 Tel: 0121 464 1996  
 Emergency Contact 0771 4952072 (Rizvan)

Further details are available at [www.dawoodi-bohras.org.uk](http://www.dawoodi-bohras.org.uk)

THERE A SWIMMING POOL AVAILABLE AT YOUR OWN COSTS  
 FOOD or DRINKS PURCHASED IN THE SPORTS CENTRE WILL ONLY BE ALLOWED  
 IF YOU WISH TO BRING YOUR OWN FOOD THEN IT MUST BE CONSUMED OUTSIDE  
 THE SPORTS CENTRE

## Programme of events and starting times

- 9.00 am Golf 18 Hole Tournament Registration
- 9.30 am First Tee Off
- 9.00 – 9.30am All Badminton events Registration
- 9.45 am sharp All badminton events start
- 12.00 noon sharp All 5-a-side events start
- 1.30pm sharp Under 12s Games start
- 2.30 pm sharp Volleyball start

## Rules & Programme

1. Plastic shuttlecocks will be used
2. Badminton can only entered in 2 out of 3 events
3. Badminton players must name their partners in All Doubles events; otherwise the organisers will try to provide Partners if requested.
4. Badminton & Volleyball events (Played in the Rally point scoring System)
5. Golf & Badminton competitors can not take part in both Events due to scheduling
6. Late entries will be subject to availability.
7. Strictly advance payment by cheque only.
8. Entry Forms without payments will be disregarded
9. Requests for refunds will not be entertained.

All above listed times subject to change at organisers discretion

## Entry Form

Please send All entry forms & payments to:

DBWS in GB  
 c/o Rizvan Sadikot  
 6 Kennedy Grove  
 Birmingham  
 B30 2QL

**Under 12's GAMES** £5.00 per competitor

Name:		Age
Tel:	Email	

**12 - 16 years (inclusive) 1 event - £7.50 or 2 events - £10**

Name:		Age
Tel:	Email	

5-a-side football (mixed) ( )  
 Badminton (singles) ( )

## Adults (17 Plus)

**Members 1 event - £10 or 2 events - £15 - Golf £22.50**  
**Non-Members 1 event - £15 or 2 events - £20 - Golf £27.50**

Name:		Age
Tel:	Email	

5-a-side football (mixed) ( )  
 Badminton (Singles, Doubles or Mixed Doubles) ( )  
 (Please delete as appropriate)

Volleyball – ( )  
 Badminton Partner/Required ( )

18 hole Golf ( )

You can only enter 2 out of 3 Sports events

**Please indicate number of Spectators:**

Under 12s	£3.00 ( )
Adults Members	£5.00 ( )
Non Members	£7.50 ( )

**Please make payable to DBWS in GB**

Entry closing date **1<sup>st</sup> August 2008**

SPORTS DAY 10<sup>th</sup> August 2008

# Obituaries

## Hassanali Tayebjee

AZAD offers its condolences to Muzahir Tayebjee, his family and Kaiserbhai Tayebjee on the passing away of Muzahir's father Hassanali Tayebjee on Saturday 31 May. Allah rest his soul in peace.

## Asmabai Rajabali



On behalf of our parents we would like to thank all our family, friends and relations who have helped us through these past few months.

Dadima was a very caring and loving person. She was someone who loved being surrounded by her family, that is why we have to give special thanks for the those who came to see her – we know it meant so much to her.

She was a very religious person, always praying for someone and also a perfectionist - everything had to be done perfectly! In the end, Allah blessed her with the perfect funeral.

We're sure she's looking down with a smile that is so familiar to all of us.

**Aqel and Zahera Kapasi**

# Congratulations!

Congratulations to **Tarifa Bagasrawalla** who was named the ICAEW's Young Chartered Accountant of the year 2007. It has been a busy few years for Tarifa who, whilst studying for her ACA qualification, was the first person to pilot the graduate scheme into KPMG's Transaction Services department where she has advised on a number of business acquisitions. Outside of work, she helped build a sensory garden for school children in Kingstanding (Birmingham) and completed the Edinburgh Marathon, raising more than £1,250 for the British Heart Foundation.



This is a fantastic achievement for someone in our community and your family and friends are very proud of you. Keep up the good work!

**Uzaima Bagasrawalla**

## One for the diary

The Eid Function will be held on 12 October 2008 in London. Watch out for more information nearer the time.

Congratulations to **Habil and Lucy Kapasi** on the birth of their son **Oliver Hassan**. The joy in the extended household is palpable.



Congratulations to Muzahir and Maryam Tayebjee on the birth of their second daughter Anhaar. Hopefully you are both recovering from sleepless nights.

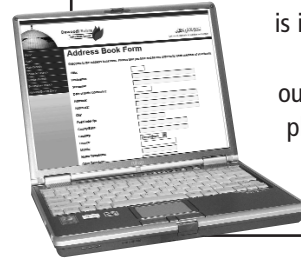
Best wishes from the AZAD team.



For UK local and national news visit [www.dawoodi-bohras.org.uk](http://www.dawoodi-bohras.org.uk)

and to add yourself to the address book. The address book

is international so, even if you live outside of the UK, please fill in your details and send them in



Visit the Dawoodi Bohra Reformist website for news and views on Reformist activities: <http://www.dawoodi-bohras.com> and friends: <http://www.dawoodi-bohras.org.uk/friends>

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*The views expressed are entirely those of the authors and may not reflect those of the editor or publisher.*

# AZAD



Dawoodi Bohra  
reformist jamat



تَمَازُونَا عَلَى الْبِرِّ وَالْتَقْوَى

Let us co-operate in welfare and virtue

# Dawoodi Bohra Women's Achievement Awards

*Sunday 23rd November 2008  
11 am to 5 pm*

**Venue**

**The Benn Hall  
Newbold Road  
Rugby  
Warwickshire  
CV21 2LN**

*You are invited to the first  
Dawoodi Bohra Ladies Achievement Awards*

*It will be a truly inspirational event, applauding and  
celebrating the achievements of the Women in our  
community.*

*Awards will be given in the following categories:*

- Any Public Award
- Community work Award
- Survival of Ill Health Award
- Honorary Lifetime Award
- Business Woman Award
- Young Achiever Award
- Any Other Award

*If you feel there is somebody in your life that is special or has  
achieved something worthy of recognition, **nominate them!**  
Show them that they have done something extraordinary.*

*Please write, in no less than 500 words (max 1000 words)  
explaining fully why your nominee deserves the award. The  
minimum Nominee age is 15.*

*For further enquiries please contact any of the following:*

Sharifa Luqman	01332 557 442
Zarina Hirani	01923 826 928
Zubeda Kapasi	02476 384 284
Shirin Kapasi	0116 299 3164

**Nominations close 13th October 2008**

*There is no charge for this event. Donations will be welcomed*





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